

"Katani listened enthralled to every word of this Indian wisdom. In a few years' time he would be considered a man, for he would have taken part in the feast of Kusu-pani and drunk Miqua prepared from the bark of the beautiful flowering shrub (Datura arborea) which is administered with much ceremony whenever a boy reaches man's estate. It is a narcotic drink that is supposed to make men out of them, but in reality turns them into raving lunatics for a day or two. During this time, they see visions and talk with the great spirits who will aid them in their fight against future enemies."

Post-puberty SOCIAL RELATIONS

93

865 boys perform most of the tasks of their fathers, including participation in the defense of the house and in attacks on enemies. A son may accompany his father on a raid as early as the age of six; but it is more common for this to happen when he is nine or older.

• 884 When a boy reaches the age of about sixteen, he formally
[825] undertakes to establish his adult status by going into the forest, killing a tree sloth, and making a *manus* of its head (for the supernatural reasons, see pp. 143-49). Then two *manus* feasts of celebration are given by the father or other older male relative in which all the ritual precautions of the human head *manus* celebration are observed, although the feasting is not as lavish.

884 With the second feast, the transition of the head-taker into
292 adult life is implicitly recognized, and he is now entitled to
301 wear the *eternat*, the basic headpiece of Jivaro men, consisting of a long cotton band with a red and yellow toucan feather tassel (see Plates 12-15). The donning of this head-band has significant overtones since it is used by men not only to keep their hair in place but also in war to hang a human head from the shoulder. He may also now carve a round stool for himself, although he usually does not do this until, or unless, he has participated in a regular killing expedition. Finally, the giving of the feasts means that he is entitled to get married, but he probably will not actually do this until he is about twenty-one to twenty-three years old.

881 A somewhat analogous pair of feasts is given at puberty
884 celebrations for a girl. Both feasts are sponsored by the girl's father, the first being a minor affair of two days' length, the second being given about half a year later, after her family has been able to accumulate enough chickens and pigs to feed a large number of guests for six or seven days.

[825] The supernatural aspect of this "coming out" celebration
[276]
[781]

centers around the girl drinking water mixed with crushed 881
green tobacco leaves in order to enter the supernatural world 884 •
while sleeping in a nearby lean-to and to have dreams that 924
will assure success in raising garden crops and domesticated 216
animals. The feasts are known as *mas mas* (woman tobacco) 789
or *kaaki*.

Polygyny is preferred in the sexual form because sisters 595
are reputed to get along better with one another. A man 601
normally hopes that his father-in-law (*ai*) eventually will 606
give him all the latter's daughters as wives. Accordingly, the 593
son-in-law's conscientious post-marital bride-service is usually
performed to keep his wife's father favorably impressed, so
that he will provide such additional brides. Thus men oc-
casionally may obtain several sisters as wives. In such cases,
the man is assured of an outstanding production of beer and
food and, presumably, a relatively tranquil polygynous fam-
ily.

Wives who are sisters usually work out a hierarchical re-
lationship, with the eldest (characteristically the first bride)
assuming direction of activities within the house. The second
wife, likewise, somewhat dominates the third, and so on. Still,
each wife has her own section of the garden which she ex-
clusively works, her own cook-fire, bed, and pottery vessel.
Not uncommonly, when a man marries a widow who has an 589
unmarried daughter, the daughter will eventually, and casu-
ally, become his second wife. In such cases of stepdaughter
marriage, the mother tends to retain a relatively dominant
position over her daughter. The situation is usually more in-
dividualistic in the case of wives who are not sisters or
mothers and daughters. These tend to be less antagonistic to
what is a consistent dominant-subordinate relationship in
household activities.